THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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THE GOSPEL.—No. 1.

In the treatment of the subject named above, it is and will be our purpose to give expression to such thoughts and views as have been and may be suggested to our mind by the Spirit of truth and the light of experience. The object of our present effort is to consider the Gospel as a system or plan of salvation in its general adaptation to the wants of man, for whose benefit it has been ordained and revealed.

Before we can be prepared to judge of the truth of the Gospel, we must consider something of man and his relationships. To us it is evident that he is here for the fulfilment of a purpose older than his present existence, for various reasons. The first that we will notice is found in the peculiar constitution given him, which seems to embrace the germ of every attribute reflected in the character of God, as whose child we shall consider him.

From this view of man, we, as believers in the truth and perfections of our Heavenly Father as revealed to us in his word, are brought to the conclusion that it would be altogether impious to charge upon God (the Fountain of infinite wisdom) the folly of having created man "in his own image" for no higher purpose than would characterize the operations of the child who gratifies his juvenile fancy in rearing his tiny structure, and then with childish glee revels in the destruction of his own handiwork.

An additional reason is found in the boundless capacity of thought—the perpetual and ever-increasing desire for knowledge. These in man should be regarded as the highest evidence of the divinity of the Fountain from which he has derived his being. His possession of the germ of an infinite capacity is a truthful reflex of his Divine Prototype.

Man, as we have thus briefly considered him, represents the family or race for whose redemption a system must be provided. In considering man, the nature and extent of his wants are apparent, as we find, not withstanding the high order of his natural or constitutional endowments, that he is the weakest of the weak, so far as the development of ability for mental or physical actions is concerned.

This view of the condition of the creature to be saved is of itself suggestive of the nature of that system of redemption designed to extend its educational influences around benighted and ignorant mortals. It must embrace, in its provisions, knowledge—the parent element of power—which element in man must extend to the comprehension of the purpose of the Creator, that the wants

of the creature may be truthfully understood. And that this view of the matter is in harmony with the mind of Christ, may be seen by reference to John xvii. 3:—"And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

From the foregoing, it may be seen that our conclusions, drawn from a consideration of man's wants as revealed in himself, are in harmony with the provisions God has made for his final redemption and exaltation. We now have this truth fairly before our minds—that it is by leading man to knowledge that he is to be exalted beyond the power of death. The discovery of the tendencies of the provisions of the Gospel, as shown in the foregoing, suggests the inquiry as to the nature of that death from which man is to be delivered through the knowledge of God. To this there can be but one answer—namely, Ignorance of that, a knowledge of which is eternal life. Hence we see that ignorance in man is most clearly shown as the primary cause of evil and the parent of all his follies.

We will now direct our thoughts to the consideration of the extent of man's necessities. We find them only limited by the extent of the race—consequently, universal as the existence of fallen humanity; and men possess alike in all countries and in all conditions in which they exist, the right to paternal consideration as the children of God. The organizations of men being similar in all countries, as well as their constitutional or natural endowments, all show conclusively that they have descended from the common Father of our race; and that our views on this point harmonize with the Scripture may be seen by reference to Acts xvii. 26:—"And God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."

Thus the Scriptures evince the fact that the creation of man was the execution of a preconceived design for the vast and infinite extension and increase of the glory and perfections of God in his children, as may be seen by further reference to the declaration of Jesus to his disciples—"Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matthew v. 48.) In the foregoing text we are not only given to understand the design of God and the relationship which the creature sustains to his Heavenly Parent, but also the high perfection and glorious destiny to which man may laudibly aspire.

This brief view of the parts of our subject considered brings us to the contemplation of the magnitude of the Gospel and its adaptation, and the extent of its application to the necessities of man. That its application was designed to be co-equal with the necessities to which it is applied, we would infer from the fact that such necessities *exist;* and further, it is evident that all, of necessity or right, which exist in favour of one man exist in favour of all. As all are alike weak, they need strength; as all are ignorant, they should be enlightened; and as all are alike related to God, if one, so all should be remembered as his own, or part of himself—his progeny—his children. What, then, could be just, or what consistent, but a universal provision for the necessities of his children? That a benevolence thus extensive and a charity thus comprehensive burn with undying intensity in the bosom of our Father, is rendered evident by the extent and profusion in which Nature's bounties are spread out for the use, benefit, and happiness of man. Thus the earth, the ocean, and the air are one great store from which man may draw the elements of comfort and happiness.

But have the evidences of his charity and benevolence ceased here, as though the brightest reflection of himself, the undying spirit enshrined in mortality, had been forgotten? We answer, No. And to our negative to this question are joined the concurrent testimonies of martyred Saints, Seers, and Prophets, from the days of righteous Abel to the present, in whose souls the revelation of Heaven's truth had lighted the lamp of eternal day, in the radiance of which, through the dark vista of the grave, bright prospects of immortality and eternal life have been caused to rise before their minds, to shed a halo of bliss around the miseries of human existence as the fruits of the faith delivered to the ancient Saints.

That our views may be seen to be in harmony with the more recent developments of the will and purposes of God,

we will notice them as reflected in the teachings and ministry of Jesus, when, after calling, instructing, and ordaining his Apostles, he commands them to go into all the world and preach the Gospel to every creature. If any ask, Why to every creature? we answer, For the same reason that it is preached to any—that if one could be saved, so could all; and if one might, so might all; thus showing, that "all nations of men made to dwell on the face of all the earth" were remembered in the provisions that were made to bring them to that high position which may be attained by them as the children of God.

Thus the Gospel introduced becomes the universal plan of redemption by opening the fountains of knowledge which lead to the only true God, whom to know is life, and the ignorance of whom is the darkness and death of the world. From this condition of ignorance and death, the Gospel, as the "power of God unto salvation," proposes to deliver and save unto the uttermost all who believe. Hence unto them the door is open to all knowledge that can bless and exalt fallen humanity, there being no truth to which it does not lead, no good it does not embrace, and no condition of fallen humanity it does not reach; and when received, it becomes the arm of power to raise and exalt the debased and low, thus imparting strength to the weak, comfort to the desponding, and a crown of life to the finally faithful.

That the Gospel is the power of God is a fact that is rendered evident by the testimony of the great Apostle to the Gentiles. He exclaims, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Rom. i. 16.) Other concurrent evidences are also drawn from the study of its principles. Thus there will be developed in the soul that believes in and becomes obedient to the Gospel such an appreciation of its value as will bind the affections to it in ties stronger than death, and sweeter than life, and more potent than all the temptations or inducements to sin. Thus the truth received becomes to the humble and trusting soul a tower of strength, and a system of salvation promising all the good which the wants of man require, or that the heavens can bestow. Thus the footsteps of erring mortals are directed in the way that leads to all good.

The Gospel, as we have seen in the foregoing, when received as a rule of thought and action, is not only the element of strength in the soul, but it removes every legitimate reason for a change of course or rule of action, as the course defined leads to all that can happify or bless, and the rule of action is suited to their attainment. Hence all who thirst for knowledge may come to the Gospel that will lead to its Source and Fountain in all its vast and illimitable infinitude.

If any seek for wealth, let them embrace the Gospel, and, as heirs of God and joint-heirs with Jesus, find it in all its fulness. And would you gratify every kindling aspiration of the soul for greatness and glory, and satiate its ceaseless longings for immortality? Then learn the Gospel, as by it life and immortality are brought to light. Would you feast perpetually on the rich banquet spread around you in Truth's illimitable infinitude? Then become the disciples of Jesus, that you may enjoy the blessed ministration of the Holy Spirit promised to lead you into all truth, that, being thus enlightened, you may see God in his glory as revealed in all his works. Then not only will the Comforter's gentle whisperings cheer the soul, but all nature will become one universal reflex of his glorious perfections, awakening in the soul sentiments like those so beautifully expressed by Pope:—

"He warms in the sun, refreshes in the breeze,
Glows in the stars, and blossoms in the trees,
Lives through all life, extends through all extent,
Spreads undivided, and operates unspent."

Such, O man, is the Gospel, which is the power of God to redeem from all sin and death. Then no longer famish and die, but come and partake of the elements of life freely. No longer, like the blind, grovel in the dark, while the light of truth in all heaven's rich effulgence pours its golden radiance around you; but open your eyes to the contemplation of its beauties. And you who have spurned the Gospel of the humble Nazarene as a small and worthless thing, come to the feast it spreads for the hungry soul, and in its boundless infinity drown all your littleness of thought; for its theory is all truth, and its practice a corresponding purity in all life's actions.

LOVE FOR THE TRUTH.

BY ELDER JOHN REED.

It appears impossible for man to understand all the causes that operate upon and influence the human mind to act in the various and eventful changes that occur in one short life here upon this earth; but we can observe, and have discovered many things; and facts, in relation to the course that men take, are generally very stubborn things to deal with. One fact, among many that are unaccountable, is an inconsistency that exists—namely, that men profess love for truth, and yet act in direct opposition to its teachings. There have been, happily, very many good and great men raised up at different times and places, which at least proves that the love of truth and right forms a part of the nature of mankind in this world of ours. Many instances might be cited in proof of this position, that such have lived in every generation, through whom the world has been preserved from destruction.

The love of truth and the desire to do their duty have enabled men to endure every kind of hardship and fatigue, to work out theories in the midst of the most severe privations, and make them practicable for every-day life, by which the world has been benefited. It has led others to risk health, life, and prosperity, to discover unknown lands, and to open up new worlds, which has also conferred lasting benefits on mankind; and it has been the cause of others' standing up for right against might, from whom proud oppressors of the weak but good of this world have had to fall back appalled. Martyrs for the truth there have always been, and always will be, while sin and evil continue to prevail. All this and more is in very deed true of the past, and also of the present. Of the present we have no greater proof than the short but eventful history of the Church of Latter-day Saints. Having so many notable examples before us, what manner of people ought we to be—we who now live and have obtained a knowledge of the truth?

To understand the Gospel of Jesus Christ, as is our privilege, we must be actuated by a sincere love for truth, which will lead or bring out from the secret springs of the heart that which is lovely and Godlike. There exists in the Gospel far more than appears on the surface. Our religion is not merely for Sunday, or to show off in public: it reaches the inmost recesses of the heart, and fills us with feelings of unbounded love and gratitude to the Giver of all good, that we have been blessed to taste of the things of the heavenly kingdom, far above the expression of our simple language of the present. Can the world say this? Do some who profess to be Saints realize it? Let them answer for themselves.

We know that in the Church here below there are objections to be made to the actions of some of its members, and such will continue to exist, without doubt, until the end of all things; for the wheat and tares are to grow together until the final separation. This Church has been made to suffer many times, wholly through false brethren. As a Church and body of people, however, it can truly be said that it is a love for truth that actuates us. And although wrong or evil is to exist, it is no justification to those who do it; for it is said that "It must needs be that offences come; but woe unto him by whom they come." So also, although the tares are to grow with the wheat until the great day of burning, it will not be at all creditable to any one to be numbered or bundled up with the tares.

A great amount of profession is made in the world. Men act now very much the same as did the Pharisees of old: they parade and make a great show of that which they do, and even thank God that they are not as other men. All kinds of societies and schemes are set afloat, professedly for the good of our fellow-beings: but "it is not all gold that glitters." By far the most part is done for the love of a good name, or wealth, or other motives than the love of the truth. Still it is wrong to suppose that *all* have acted from mean and sordid motives. And certainly, in this, the Church of Christ, every day brings forth something done or being performed,

in which is seen that the principle of good exists and is acted upon because it *is* good. Were it not for these men and women, we should despair of ever seeing the world regenerated.

Still in this Church there are some who are careless and indifferent about the truth, and who try to excuse themselves from living their religion by pointing or referring to the wrong doings of others, especially their leaders. But, in conversing with such, it is easy to discover the want of principle in them, there being nothing honourable about their dealings, either with their brethren or with the world. There are some who come iuto this Church, and appear to run well for a time, but it is for a time only. They have not the love of the truth in them, and we wonder why they ever troubled themselves at all about it. They, however, soon wither, dry up, pass away, and are forgotten. Others, again, embrace the Gospel with apparently no other object than to be looked up to as *somebody*, especially if they have a smattering of worldly wisdom; and they have an awfully big idea of themselves. These are "vain in their own conceits," put on a number of airs, and look mighty. They, however, soon find their proper level, for the Gospel truths are fearfully vulgar and levelling to such; for when these characters are put side by side with those who possess honest worth, however unassuming it may be, they are very soon cast into the shade and lost; and yet, somehow, the work of God still continues onward without them or their help.

We often find persons who, strange as it is, have continued in the Church from ten to twenty years, and have always been ready and willing to *die* for the work of God; but, wonderfully strange, they take good care *now* not to *live* for it! Only require them to use the means which God has put into their hands, and it is really sickening to see the mean and miserable shifts they put themselves to, to escape doing it. Others of as long standing will fancy that they know everything (and some do know more than is good for them); but when anything is presented to their notice for them to do, they will fancy that it is some scheme of their brethren to deceive them, but would themselves never risk the first moment of time or the first dime of money for anybody but themselves. They will talk of being poor, &c.; and it is true, they are poor—poor in spirit, and always will be. How can such beings expect the gifts and blessings of the Gospel? They have them not, neither *can* they have them, because, when they ask, they have not faith. The Apostle James, speaking of God's giving blessings to all men, adds distinctly, "But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think he shall receive anything of the Lord. A double-minded man is unstable in all his ways." (James 1. 6, 7, 8.) How can such people have faith to obtain God's gifts, when they have not the love of the truth sufficient to enable them to do the minor matters of the law of the kingdom? Do any think, because they have been *permitted* to remain in the Church a number of years, that it will count to their credit? It will *not*, unless they are up to the mark and progressing on the road to eternal perfection; for unless they love righteousness and practise it, they might just as well be sectarians—perhaps better; for more is certainly required of those who have taken upon them the name of Saints of the Most High. It is painful to God's servants, when they see their labours counted as naught, so far as concerns any perceptible good being effected. The foregoing characters put us forcibly in mind of some of the people that Moses had to contend with: if left ever so short a time to themselves, they set up a golden calf and worship it; and indeed it may truly be said that the word, laws, ordinances, and commandments of God do not profit them, not being mixed with faith in them that hear. In such there is no real progress. Does the living fire of the Almighty accompany their testimony? No, it does not. They soon get dull, heavy, and dry, and what they say is in its effect worthless. If any should embrace the Gospel through them, such are generally of the same class as themselves.

It has been truly said that there is no royal road to greatness; neither is there any royal road to salvation or heaven. The kingdom of God is established, as predicted by holy men of old; and although God can build up his kingdom without our help, he chooses to do it by and through us upon the earth, acting in union with those who have gone before us. Hence he has given us the privilege

of being used to roll on and build up this great and mighty work in the dispensation of the fulness of times; and instead of feeling it a burden, we ought to feel it a great blessing to be counted worthy to do anything, and feel that all we can do is but to add the smallest amount in creation to help to throw the balance in favour of peace and righteousness. This is our calling, in accordance with our covenants, and as part of the Israel of God. Let us see to ourselves; let us try and feel our position—try to realize that we are here to do something—that we have been called to work—that God has given us light, truth, and the living testimony concerning himself. Let us wake up and put on the armour of God, and feel that there is not anything too great for us to accomplish—no sacrifice of feeling or anything else too much, or to be compared with that which awaits the righteous of the Lord,—always remembering that it is according to the light within us that our works will be judged by God: but woe to us if we put that light out! We can now lay a foundation whereon to build our eternal peace and happiness. Our Heavenly Father has given us this privilege; consequently, when we are taught and enabled to understand, we are fools to ourselves in rejecting it, for we shall be the losers. We shall all find in the future that we have been the builders of our own happiness, or the cause of our disgrace and misery; so that *now* is the time to work—now is the time to lay a foundation that we can build on eternally. As men and women professing the name of "the children of God," we have a greater light than those around us at present in the world; and in proportion to the knowledge acquired or obtained, our works are expected to correspond, and ourselves to be better than our neighbours.

As Saints of God, we have to serve Him. We cannot serve God and Baal. Of all the miserable beings in creation, they must be the most so who are half in and half out of the kingdom of God. God does not require mere formal service. He requires us to be wholly in the work, or to leave it alone. It is quite certain that God has an aversion to those who profess his name while their hearts are far from him; for, in speaking to his servant John, he declares that he will spue all such out of his mouth. If we ask such persons what kind of salvation they expect to obtain, they will all tell us that they hope to be saved in the celestial kingdom. Now, there is no doubt that God will be merciful to all men, and will certainly reward them all according to their works; but surely no one in reason can expect more than he deserves—to reap where he has never sown! If we ever get into the celestial kingdom, we shall most assuredly have to do the works of that kingdom—that is, obey the laws pertaining to it, or there will be no place found for us.

We are happy, however, in knowing that the persons herein referred to are the exceptions, and certainly not the majority of those who compose the Church of God upon earth; and the fact that such exceptions are allowed to remain in the Church is a proof that God's goodness and mercy are extended to all, to enable them to obtain salvation. Let the half-hearted remember this, and turn unto God while the day lasts. Let them learn to practise the Gospel of Jesus Christ for the truth therein contained; so shall present blessings and eternal peace be theirs. To those who are faithfully living their religion, we say, It is better to suffer with the ungodly for a time than for them to have it to say, in the future, that we gave them not a fair trial, when God permitted them to exist.

It is consoling to those who are honest, doing right, and love their religion, to know that all are bound to find their proper height and level. Those who embrace the truth for the love of the truth—who do right because it is right,—these who act upon principle, and none others, can be saved; and to such their reward is ever present: they realize the gifts and powers of the Almighty, and have the light of the Gospel dwelling in them continually. When mingling with others, they will shed a holy and benign influence upon them, and the good of their presence will be acknowledged by all. Of them we can always truly say, They love their religion because it is true. Genuine, disinterested, and active love for the truth as it is in Christ Jesus are the only means whereby we can ever expect to gain a full, free, and perfect salvation,—by which we alone can enjoy the light of heaven here, and secure to ourselves glory and happiness hereafter.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 537.)

[December, 1843.]

Thursday, 28th. At home.

Elder Orson Hyde returned from Adams County, having obtained quite a number of signatures to the Memorial to Congress, and made an affidavit of what he learned in Warsaw concerning the mob:—

"State of Illinois, } ss.
City of Nauvoo, }

On the 28th December, 1843, came Orson Hyde before me, Joseph Smith, Mayor of said city; and after being duly sworn, deposeth and saith that on the 26th instant, as he was passing from Lima to Nauvoo, through that part of Hancock County where Colonel Williams resides, he was credibly informed that on Saturday previous the Anti-Mormons held a meeting, drew up an article, and passed several resolutions, among which were these:—'We will revere and hold sacred and inviolate the Constitution of the United States, and also the Constitution of this State. We will visit the Mormons residing in our vicinity, and require them to give up their guns; and such as do it shall dwell here in peace; but those who will not do it may have thirteen days to leave in; and if they are not off in that time, we will drive them." The above is the substance, but perhaps not the very words. They also swear that the Mormons shall never raise another crop in that region, &c., &c.; and further this the deponent saith not.

ORSON HYDE.

Subscribed and sworn to before me this 28th of December, 1843.

W. W. PHELPS, Clerk, M. C."

Daniel Avery having made affidavit of the cruel treatment he had recently received at the hands of the Missourians, I here insert it:—

"State of Illinois, } ss.
City of Nauvoo, }

On the 28th day of December, 1843, came Daniel Avery before me, Joseph Smith, Mayor of the city aforesaid, and after being duly sworn, deposeth and saith that on the 2nd day of December, 1843, he was unlawfully arrested by force and arms, and kidnapped at Doty's Mill in Bear Creek precinct, Hancock County, and State aforesaid, by Colonel Levi Williams, his son John Williams, of Hancock County; John Elliott, a schoolmaster, from four-and-a-half miles below Warsaw; William Middleton and Joseph McCoy, of Clark County, Missouri, and four others. Colonel Williams held his bowie-knife to his breast. Six of the others stood with their pistols cocked and their fingers upon the triggers, muzzles presented at his body, ready to fire; and two stood with clubs, and amid the most horrid oaths and imprecations, took and bound with silk handkerchiefs your said affiant, and led him away between two men, one holding a savage bowie-knife on one side, and the other a cocked pistol on the other side, (having taken away your said affiant's weapons while binding him in the Mill,) and led your affiant about a mile. Your affiant refused to walk any further, and they put him upon a horse, and tied his legs under the horse; and John Elliott, the aforesaid schoolmaster, led the horse as fast as he could make his way, through a thicket and by-way to the house of the aforesaid Colonel Williams. Here the kidnappers eat and drank; and after they had unbound me, (for they had bound me so tight that I was in great pain,) I was also suffered to partake.

They then put me upon the horse again, and bound me, and started for the river, the said schoolmaster Elliott leading the horse. When we came near a school-house where there was a meeting, they came to a halt, sent messengers to the meeting, and in the course of half-an-hour they returned with an armed mob, with rifles and other weapons, sufficient to make the whole company number about twenty. Being all on horseback, they formed a circle, with your affiant in the centre, (who up to the time had acquainted every man he saw that '*they were kidnapping him,*) and marched in that order to a house on the point below Warsaw; and as I was very cold from being bound, they took me into the house to warm. I now called for a trial, as I had told them all the way that I never resisted legal authority. They said they were hunting a magistrate. Says I, 'I understand you; you mean to force me into Missouri.' McCoy returned, and said, 'We are ready.' It was about midnight. We went about three hundred yards up the river to a skiff. I refused to cross, as they had promised me a trial. They forced me into a skiff and bound me, and five men put me across. Their names, so far as I could ascertain, are William Middleton, William Clark, Joseph McCoy, John Elliott, and

Charles Coolidge. They landed at the tavern on the south side of the Des Moines, and took me into a back room, threw down a buffalo robe for my bed; but as my arms were bound so tight that I could not rest, I complained: told Middleton that was not the way he was used at my house. They felt at my arms and exclaimed, 'By God, they are not too tight!' I begged to have one arm liberated, and finally they untied both, and I slept (under guard) on the buffalo robe before the fire.

About noon they got ready and started with me, guarded upon a horse, for McCoy's, in Clark County, Missouri, about twelve miles distant. It being night when we arrived, and I unwell through fatigue and confinement and the abuses before received, I went to bed. They had sent runners ahead; and after I had been in bed awhile, the Sheriff came up from Waterloo, the county seat, a distance of about two miles, to arrest me and take me before a magistrate that night; but Middleton and McCoy objected, as I was sick. The Sheriff, however, executed his writ, and left me in their care till morning. It being late before we breakfasted, he came in the morning and made the second scope of his authority and took me. He quizzed me the night before, to draw something out for testimony; but as innocence cannot be affected with truth, he was as wise at one end of the story as the other.

At Waterloo I was examined by a magistrate, who committed me upon the substance of an affidavit made by my son in duress with a bowie-knife at his breast, and upon a promise that he should be liberated from Monticello gaol, where he was confined after being kidnapped some three or four weeks previous. My bonds were fixed at $1,000; and as I had no bail in such a strange place, I was started for Palmyra Gaol, in Marion County. The Deputy-Sheriff took me to Musgrove, the Sheriff, a distance of ten miles. Here I sued out a writ of Habeas Corpus, but the Judge remanded me to prison.

At Monticello my chains were taken off, and I was at liberty (!) in the midst of a strong guard to view the town. Here a lawyer agreed to take me and my son through court (as the Missourians say,) for a horse. Saw my son in the prison; said he was forced at the point of a bowie-knife to make an affidavit against me; but he knew I was innocent.

I tried to be left with him in gaol; but no, I was compelled to go to Palmyra, where I arrived the next evening. The Sheriff thrust me into the dungeon without waiting to eat, warm, or anything else. The next morning the blacksmith came into the gaol and ironed me to the middle of a great chain that was fast to the floor, where I remained in the horrid gloom of a Missouri prison two weeks.

From thence the Deputy Sheriff started, with one chained upon the horse in this wise. He then chained my right leg, and then passed the chain up to my left hand. In this way I travelled nine miles, when we stopped, and he changed the chain from my right hand to the horse's neck. We arrived at Monticello, and I was chained all night.

The next day I was conveyed to Waterloo, and delivered into the custody of the Sheriff of Clark County. I was kept under a strong guard by day, and at night chained to one of the guard or to the bed-post.

I was informed that Middleton and McCoy procured an indictment against me, by giving bonds to the amount of some two or three hundred dollars, that they would hunt up testimony to the point for next court, there being nothing against me but the affidavit of my son before alluded to; and so the grand jury found a bill.

Ellison, my lawyer, deceived me, and put over my case for six months, because, as I suppose, I, being kidnapped, had no fees for him. I objected to having my trial put off for six months. I did not fancy the dungeon of Palmyra Prison. The Court concluded to let me to bail under bonds of $1,000, but this I could not obtain. Subsequently it was reduced to $500, but all in vain, for I was unacquainted with the people.

This was on Saturday, and I was thus left to meditate on the mischief that may be made out of a little matter by meddlesome men.

On Monday I sued out a writ of Habeas Corpus; and after a fair hearing of the matter, I received the following order:—

'State of Missouri, }
County of Clark, } sct.
Dec. 25, 1843. }

Ordered by the Clark County Court that Samuel Musgrove, Sheriff of Clark County, discharge Daniel Avery from imprisonment, on an indictment found against him for the alleged crime of stealing a mare of Joseph McCoy's.

By order of Court.

{ L. S. } Witness—Willis Curd, Clerk of said court, and seal of office, this 25th of December, 1843.

Done at office in Waterloo, date above.

Willis Curd, Clerk.

Hons. John W. Dewellin, } Judges.
Henry Snively, }

Very early on Tuesday morning your said affiant started for Nauvoo, and arrived the

same evening about sundown, a distance of near twenty miles, so crippled from the iron bondage and hard usage of Missouri, that he is hardly able to walk. To those who assisted your said affiant to obtain his release from bondage, he tenders his grateful acknowledgments; and further your affiant saith not.

Subscribed and sworn to before me, this 28th day of December, 1843.

DANIEL AVERY.

W. W. PHELPS, Clerk, M. C."

Liverpool was visited with another of those destructive fires for which that town has of late been so unfortunately famous. The large sugar refinery of Sir Thomas Brancker, with all its adjacent buildings, and a stock of sugar to the value of £60,000, was totally consumed.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 1, 1860.

TO THE PATRONS OF THE STAR.—Feeling a desire to encourage our patrons in the exercise of that privilege which has been before extended to them by our predecessors, we take this occasion to renew the invitation and solicit the continuation of such articles, essays, &c., as they may furnish us for publication in the columns of the *Star*, feeling that it will not only aid us in our labours in this department, but will also be the means of forming an acquaintance with those whom our present duties and calling in the ministry have associated us with in this land. We desire the concurrent action of the Priesthood and Saints in all matters of importance, feeling that nothing will facilitate the accomplishment of this, and secure the united and harmonious action of all, better than a frank and liberal expression of their views. As we may not have the opportunity, for some little time to come, of visiting the different parts of the Mission, we feel desirous of using the next best means afforded us of becoming acquainted with the character, talent, and ability of those with whom we are so intimately associated in our labours; and that confidence which it shall be our earnest endeavour to promote can only be predicated upon the intrinsic worth of the object upon which it is bestowed. That our mutual labours and acquaintance may prove to be every way worthy of such confidence, is our sincere desire. Much good may accrue to our patrons by availing themselves of the opportunity now offered them, by committing their thoughts and reflections to writing, which will enable them to systematize their views and harmonize their ideas and principles by consecutive arrangement, which they would not be likely to do so beneficially to themselves by alone extemporaneously discoursing upon them.

For some time past our readers have been furnished with a large assortment of reading matter from our patrons. We trust they have been generally profitable both to our contributors and readers. It is not our present purpose to pass any critical strictures upon such contributions further than to set ourselves and the communications which may hereafter appear in the *Star* in their proper light before our readers. The *Star* not unfrequently falls into the hands of those who have but a limited acquaintance with our principles, and it is not uncommonly the case with writing as with speaking, that some particular or favourite notion of the author may lead him to treat the subject which he may have under consideration in an extended and elaborate manner, without showing its relative connection and association with

other principles. In failing to harmonize and point out such connection, it sometimes occurs that an inference is drawn by the reader quite different from that which the writer wished to convey. For this reason, all articles or communications appearing in the columns of the *Star* with their names prefixed or affixed thereto should be regarded, in all such disparities, as reflecting the views and feelings of those whose signatures they bear.

The instruction which we design for the guidance of the European Mission, and to which we wish to direct the Priesthood and Saints, will for the present appear in the Editorial column, as well as in the articles found upon the first pages of the *Star*. All articles *not having a signature* will come from the Editorial department, and embrace such doctrines and principles as we wish to present for the consideration of the Saints, and all others that are desirous of becoming acquainted with our views, or wish to govern and regulate their actions by our counsel. We therefore wish our patrons to continue to send us their reflections and thoughts, both in prose and poetry, as formerly. We shall, however, in the publication thereof, reserve to ourselves the right of giving place to such communications and articles as we in our judgment may think will be the means of doing the greatest amount of good to our readers. In all corrections which we may think proper to make, we shall endeavour to preserve, as far as practicable, the ideas and principles of the authors. All contributions must be original, and bear the full names and addresses of their authors.

A DISCOURSE

DELIVERED BY ELDER JACOB GATES, LONDON, JULY 22, 1860.

I feel glad this morning for the privilege of meeting with the Saints in a Conference capacity, and to have the opportunity of standing before you to give a reason for the hope that is within me. I desire to so live that I may at all times and in all seasons be able to give a tangible reason for the hope that is within me as a Saint and servant of the living God, and also to be able to do my duty with credit to myself and honour to the God whom I profess to worship.

I feel very much pleased to hear from the brethren this morning concerning the success of the kingdom of God and its progress in this Conference; for that kingdom circumscribes all the interest of my life. If the kingdom of God should fail, then I fail; but if the kingdom is successful, then I must be successful also. The principles of the Gospel have become the great fact of life, and I can look forward with my mind's eye to a day of sure triumph for the Gospel of Jesus Christ. But there is an individual object which has to be accomplished, the success of which entirely depends upon our own acts. In the exposition of the Prophets which we find in the Old and New Testament, the universal triumph of the kingdom of God is emphatically declared, and has reference to the kingdom as a whole, and not so particularly to those who may be the individual members of the same. It will never do for us only to be able to bear testimony of the truth of this work. This is no sure test that we are progressing in that knowledge which leadeth unto eternal life; for many in all dispensations have been able to do this, and have turned away from the truth.

My reflections upon the history of many who have been in this Church make me feel like saying, with the Apostle of old, "Let him that thinketh he standeth take heed lest he fall." I have watched the history of this people closely for upwards of twenty years, and my entire experience bids me declare to you that nothing will enable any one to stand but purity and righteousness. The Saints must add to their faith virtue, temperance, and all the characteristics of the Holy Spirit; and if these things be in them and abound, they will not be barren nor un-

fruitful in the knowledge of God; neither will they stumble upon anything which is to be found in the kingdom of God, for the principles of truth will light up their entire being and become part of themselves, and they will feast as it were upon the bread of life continually. Otherwise, how are the Saints to become the light to this generation? There are many who have been in the Church for years, and who at the present day know no more than when they were first baptized. They have become as the salt which has lost its savour. It is good for nothing but to be cast out and trodden under foot, figuratively speaking. What is the difference between the Latter-day Saints in this condition and the world of mankind around us? They have professed religion for centuries, and what knowledge have they gained by it? None at all; at least, none of that which belongs to God and godliness. The things of man they understand very well; but there is that connected with the Gospel which is beyond man, and is not to be found out through any other channel than that appointed of God. This the Saints profess to grapple with, and the obtaining of it ought to have their most serious and unremitting attention. To come short of obtaining this knowledge is to lose everything, for it is beyond the common research of man. But man is a creature of revelation, and he does not know it. While he studies that which is called corporeal, he is able to gain intelligence of that kind; and upon the same principle, if he were to drink in of the Spirit of God, he would be enabled to comprehend the spiritual things of the kingdom of God, and be as satisfied of their real existence as he could be of any earthly object. But mankind have not studied spiritual things. They have become as it were a prey to the powers of darkness, and have been so long accustomed to grovel in ignorance and sin, that the voice of the Spirit of God to them is as the voice of a man's friend who has been long separated from him, or as an entire foreigner who speaks to us, and we know not what he is talking about.

I wish to apply these things to the Saints as well as to the world. The Saints are called to be the saviours of mankind, and I wish you to understand that it is no small thing to be a saviour. To be a saviour, a man must possess the power of God. How many there are who have been set apart for this purpose, but, instead of being the saviours of men and women, have been their destroyers! It would have been better for such if they had never known the Lord. To fulfil the high and responsible duties required of the Elders, they ought to call upon the Lord from the rising till the going down of the sun.

I realize my own weakness in these things, and I call upon you and myself to rise up and seek unto the Lord, that we may have the bread of life to administer to the children of men who yet lie in darkness. I call upon you to keep the fear of God before you continually; and I promise you that if you do so, you will never sin to any great extent.

I pray God that his Spirit may continue to increase with us throughout this day, and I bless you in the name of the Lord. Amen.

A DISCOURSE

DELIVERED BY ELDER N. V. JONES, LONDON, JULY 22, 1860.

There is, perhaps, no principle of our faith which we should more fully understand than the operations of the Holy Spirit upon intelligent beings. This principle is of vast interest to all mankind, for the Spirit of truth and revelation is extended to all the creations of God: through every grade of intelligence, it presides over all his works, and is in and through all things, both that which is termed animate and inanimate, although I hold that there is no such thing as inanimate existence, for the very fact of existence proves animation and life. Without doubt or question, the Spirit of the Lord is through all his works, and is the power by which all things are governed and kept in order as they are, whether it be the earth we tread upon, or that which moves or lives

upon its surface, or swims in its waters, or whether we ascend to the starry constellations and examine the planetary system,—from the smallest animalcule to the myriads of worlds that revolve in the immensity of space, the Spirit of God is the life, the light, and the power by which they are governed and controlled. But man is more especially blessed with this Spirit. He enjoys more of it than all the other orders of creation. How necessary, then, is it that we should understand the dictates of that Spirit! Jesus said it was the light which enlightened every man that came into the world. Although the Spirit of the Lord is upon every man, and is an attendant upon him from the cradle to the grave, it does not follow that he will be guided by it in his actions.

Man is capacitated to act according to the intelligence which is within him, and that intelligence is capable of eternal increase and expansion, unlike the things of man's formation. Human inventions and mechanisms perish with the using. The more the intelligence of man is used, the more it will increase and the faster it will multiply.

Such is the organization of the human mind. The world, instead of following the dictates of the Spirit of God, have rejected them, and followed the traditions of men. Hence they have not found that good to result from the possession of it which they otherwise would have done. It is giving heed to that Spirit which has caused them to adopt many good principles; but because they have not followed up the Spirit and its dictates, they lack that light and revelation which would have enabled them to organize those principles to their present and eternal advantage.

The world believe in Jesus: so do we. "Where, then, is the difference?" you will ask. It is here: The world believe in the simple necessity of faith alone as being necessary to salvation. We believe in the application of that faith in Jesus to an observance of those laws and principles laid down by him for the salvation of mankind.

Many instances might be cited to show that more is required than faith. While the Apostles were passing through a certain city, two individuals followed who were possessed of unclean spirits, and they saluted the Apostles as the servants of Jesus Christ. The Apostles turned and rebuked them. The knowledge which these possessed of the Apostles' being the servants of God was through an evil spirit. Here we have the testimony of those who were under the influence of evil spirits that the Apostles were the servants of God. If this knowledge could have saved them, it was certainly very wrong for the Apostles to rebuke those spirits. Who amongst the present generation could be able to detect whether it was correct or not? With their present views, it is impossible for them to do so.

How important it is that we, as Latter-day Saints, should study the operations of the Spirit upon our hearts, and consequently its operations upon others! It is our object, in speaking of these things, to inform them concerning the truth. If an error has had the usage of ages to make it sacred in the eyes of men, that does not make it truth; yet such is the principle of judgment exercised by the present generation.

When we declare that God has in this age of the world revealed to men the great plan of salvation, it seems to take them by surprise: they cannot understand it. For ages it has been the acknowledged doctrine that God would never more speak to the children of men. I hold in my hand the record of the Jewish and Gospel dispensations. More than eighteen hundred years have passed since the things written in this book were revealed. Since that time no certain communication has been received from God. Shall we now, after that lapse of time — that long night of darkness, shut the mouth of God by saying that he will never more speak to the children of men? If we do so, we place ourselves in a position where the blessing of God can never reach us. If the history of the past dealings of God with the children of men be any criterion for us to judge by, whenever the Lord has chosen to perform any work on the earth, he has invariably communicated a knowledge of the same to the Prophets and his chosen people. Congregations of men may assemble and call themselves the children of God; but does that make them so? Certainly not. It is the acceptance of a people by the Almighty in the communication of his mind and will unto them that is the true evidence of the people of God. What we have to say of ourselves is, that the Gos-

pel of Jesus Christ has been revealed, and that the Holy Ghost from on high has been shed abroad upon us, and has borne testimony of its truth; and we are made as sensible of these things as of anything else with which we are surrounded.

I wish to apply these things to the Latter-day Saints, and ask them, Do you understand these things for yourselves? This is what we should look after, for it is the cultivation of an acquaintance with the things of God and gaining a knowledge of the same that will form the foundation of our future exaltation in the eternal worlds.

We might go on to show still further the operations of the Spirit of God upon the human heart. Paul says that in the last days perilous times would come, when men would be lovers of their own selves, &c. This was the Spirit of revelation in the Apostle which enabled him to comprehend what would be the condition of men in the last days. We should possess the Spirit of revelation like the Apostle Paul. If we did, we should be able to discern the thoughts and intents of the heart. The Spirit of truth has the power to measure the things of God and man. No man can enjoy that Spirit and remain in his sins. Here lies the great difference between the spirit of evil and the Spirit of truth. In the world they have their mediums of communication; but you may take the most pious and the most wicked, and they are equally good mediums. Not so with the Spirit of revelation from God, for no man can enjoy that who does not keep the commandments of God. Who are witnesses of the truth of this work? Those who keep the commandments of God. You may say they are interested parties: but who, I ask, were the witnesses of the Saviour and his Apostles? Those, of course, who kept the commandments of God. The testimony is parallel. You may ask if these things which are spoken of can really exist, and we not know of it. Yes. How many knew of Noah's mission, or that of Moses or of Jesus? Would they have put the Saviour to death, if they had known who he was? Certainly not. Yet, by the power of God, through his instrumentality, the dead were even brought to life, and many other notable miracles were wrought: but the Jews did not know him. The same has been the case in all ages of the world when the message of salvation has been proclaimed; and here in London it has been proclaimed for many years, and it may be so till the very stones will cry out in judgment against you, and still you will not know it, unless you repent of your sins and seek to enjoy the light of the Holy Spirit.

I bear my testimony to the truth of the mission of Joseph Smith—to his being a Prophet of the living God, as is also his legal successor, Brigham. I was personally acquainted with Joseph Smith; and I knew him to be a moral, virtuous, and noble-minded man,—also a Prophet of God. These things I know by the revelation of God's Holy Spirit. May the blessing of the light of the Holy Spirit rest upon this congregation, is my prayer. Amen.

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—The condition of Naples at the declaration of the state of siege is represented as having been one of extreme anarchy and confusion. Every one who could leave the city was doing so; cart-loads of furniture and valuables were being removed from it in all directions. An official despatch, dated Naples, August 18th, reports that a Garibaldian brig, laden with arms and ammunition, was fired upon, stranded, and taken by the Neapolitans on the Calabrian coast on the 14th ult. On Garibaldi's leaving Sicily, accompanied by 1,000 men, it is said that he announced his departure in the following address to the National Guard of Messina, delivered from the balcony of his house:—"I am summoned elsewhere by my duty, and must quit you, O Sicilians! It is now time for Sicily to think seriously and vigorously of her own defence. Yes, you must henceforth defend yourselves alone against whoever may attack you! I have done for you all that was possible for me to do. At present Italy requires that I should go elsewhere. Diplomacy has not been able to check me, and I will positively not come to a compromise with it." The *Globe's* Paris correspondent mentions, amongst the arrivals of volunteers at Genoa for

Garibaldi, that of eighty-five Prussians, with knapsack, rifle, and bayonet, forwarded for shipment to Sicily by a committee at Berlin. A Liege paper states that one of Garibaldi's aides-de-camp has personally given an order for 20,000 shells. News has been received of the landing of a number of Garibaldians in Calabria, who joined the insurgents and attacked Reggio. 130 Sicilian vessels, it is said, disembarked Garibaldi and his army at Bagnara. The telegraph lines between Palmi and Reggio have been cut. A provisional Government has been established at Potenza. The elections have been adjourned until the end of September. The Parliament is to be assembled on the 20th October. Austria has crowded Venetia with troops; even the smallest villages are garrisoned. 3,000 soldiers, formerly in the service of the Duke of Modena, have entered the service of the Pope. Disturbances connected with the enlistments have been suppressed. A telegram from Beyrout reports that in the environs of Damascus attempts against the life and property of the Christians are of daily occurrence. Accounts from Berlin state that the potato crop is diseased, and that the rye and barley on the ground are in danger of perishing. In the Douro district of Portugal the vine disease has been disastrously prevalent. The Russian journals all describe the prospects of the harvest as very unfavourable; and in addition to the violent storms, the locusts have made an extraordinary onslaught. In Bessarabia the population were called out, and a military *cordon* of 20,000 men formed against the swarms. In the Chersonese, notwithstanding like caution, the result was doubtful. The locusts had also appeared near Odessa. The greatest anxiety is manifested in St. Petersburg as to the state of the national finances, which are reported to be in a very unsatisfactory position. It is even rumoured in several directions that the empire is on the eve of bankruptcy. Much discontent prevails in the Russian army in consequence of the soldiers not receiving their pay. The Imperial Guards alone have been five months without money. Two hundred ships are assembled at Nicolaieff for the transport of troops to Turkey.

AMERICAN.—The Prince of Wales is continuing his course with unvarying *eclat*, winning popularity wherever he goes. On the 4th ult. he was at Fredericktown, and was received most enthusiastically, and on the 6th he received an address from the Government of New Brunswick, and inaugurated a new park. He attended the Government House. The *Nebraskian* of the 6th June says—"The most violent storm that has occurred in this Territory within the memory of the 'oldest inhabitant' visited Omaha and the Platte Valley on Tuesday, the 5th instant. At least two-thirds of the Capitol and about one-fourth of Pioneer Block were unroofed; several chimneys were blown down; two or three barns destroyed; and a dwelling-house blown from its foundation. The rain fell, not in torrents, but in a solid sheet of water; and the hail, though small, fell in large quantities." At Bellevue, twelve miles below, the storm was more severe. The hail fell as large as hen's eggs, demolishing three fine brick buildings, breaking about 5,000 panes of glass, and seriously injuring the crops. The entire damage done in the Territory is estimated at $13,000. A destructive tornado has visited Kansas, destroying a great amount of property. San Francisco dates to the 25th July report disturbances on the north coast of Mexico. A serious insurrection of the negroes at Lonhero Guano had caused some excitement among the merchants interested in the guano business, both in Baltimore and Petersburg (Virginia). A letter received at the office of the Austin *State Gazette*, from Dallas, details the particulars of a most diabolical abolition plot in Northern Texas. The particulars briefly are, that the fires occurring in various parts of the country on the 8th instant aroused the attention of the people. On the house of Mr. Crill Miller being burned, suspicion fastened on his negroes. They were arrested, and in the course of the examination the particulars of the plot were elicited; namely, that it was determined by certain abolition preachers, who were expelled from the country last year, to devastate, with fire and assassination, the whole of Northern Texas; and when it was reduced to a helpless condition, a general revolt of the slaves, aided by the white men of the North, in our midst, was to come off on the day of election in August. The object in firing the town of Dallas was to destroy the arms and ammunition and provisions known to be collected there. The stores throughout the country containing powder and lead were to be burned, with the grain, and thus reduce this portion of the country to helplessness. When this was accomplished, assistance was expected from the Indians and abolitionists. The Pittsburg *Post* says that the Hon. R. P. Flenniken, of Pittsburg, has accepted the appointment to the office of U. S. Judge for Utah, and will shortly leave for Utah, accompanied by his son, who will act as clerk. The *Deseret News*, in reporting the arrival of Captain A. B. Miller, in Great Salt Lake City, on the 10th July, says—"By the Captain, we learn that Judge Kinney has been appointed Chief Justice of Utah, and Alexander Wilson, one of the Associate Justices." It also says—"As the Captain was leaving St. Joseph, a company of 600 Saints arrived in that place *en route* for this Territory. A very large emigration is reported on the north side of the Platte."

MEMORABILIA.

"Atlantic" Ocean.—This ocean, lying between Africa and America, was so named from the *Atlas* range of mountains, in Africa.

Scylla and Charybdis.—The former is a dangerous rock, and the latter a dangerous whirlpool, opposite each other, in the narrow strait running between Italy and the island of Sicily.

"Pacific" Ocean.—This ocean, lying between Asia and America, was named "Pacific" by Magellan, who sailed for nearly four months in one line through it, without seeing land, it being during that time pacific or peaceful.

Parnassus.—The celebrated Mount Parnassus, in Greece, sacred to Apollo and the Muses, was famous for its Castalian Spring and Temple of Apollo, and was accounted by the ancients the middle of the world.

The Muses.—The *Musæ*, in mythology, were the nine daughters of Jupiter and Mnemosyne—namely, Calliope, Clio, Erato, Euterpe, Melpomene, Polyhymnia, Terpsichore, Thalia, and Urania. They were supposed to preside over music and poetry, and were mistresses of the sciences.

To tell the Age of Horses.—After the horse is nine years old, a wrinkle comes on the eyelid at the upper corner of the lower lid, and every year thereafter he has one well-defined wrinkle for each year of his age over nine. Thus, to tell the horse's age, add the number of wrinkles to nine. If, for instance, a horse has three wrinkles, he is twelve; if four, he is thirteen.

The Stocks.—To explain the nature of speculation in the National Stocks, we will suppose a case. "Three per cent. consols, 93¼," simply means that *one hundred pounds* invested in the Stocks, and bearing a yearly interest of *three pounds*, (three pounds per hundred, or *per centum*,) may now be purchased for £93, 5s. (93¼.) Suppose A. has purchased £300 in the 3 per cents, and receives £9 yearly for the capital he has invested. Should he require money to meet an emergency at a peculiar time, such as war time, when persons are afraid to speculate, he cannot obtain £300 for his £300, but must take for *each hundred* what B. offers him—£93 5s., or, for the whole, £279 15s. Under more favourable circumstances, he would perhaps have procured £98, £99, or even £100 per hundred. In the latter case, money fetches its full value, and consols would be said to be at *par*. Now, if B. buys £100 for £93 5s., and, after a month or two, watching a favourable opportunity, sells it again for £98 5s., his gain would be £5 on the transaction. It is just buying in a cheap market to sell in a dear one that constitutes the whole mystery of speculating in the Stocks.

VARIETIES.

According to Dr. Ridge, in his work on Health and Disease, insects, being without nerves, are devoid of any feeling of pain.

Compost for Hyacinths.—The soil which suits hyacinths best is one part well-rotted leaves, three parts cow-dung, at least two years old, four parts good sound loam, and four parts coarse sea or river sand.

Reproof.—If one that is a friend tell thee of thy failings or faults, grow not angry, nor deny the thing, nor extenuate, nor excuse it, but heartily thank him; for it is a sign of a singular friendship to venture the hazard of thy displeasure to do thee good.

Logic.—As a specimen of the utility of logic, we give the following:—A sharp student was called up by the worthy professor of a certain college and asked the question—"Can a man see without eyes?" "Yes sir," was the prompt answer. "How sir," cried the amazed professor, "*can* a man see without eyes? Pray, sir, how do you make that out?" "He can see with *one*, sir!" replied the ready-witted youth; and the whole class shouted with delight at his triumph over metaphysics.

Can a Man be his own Grandfather?—There was at a school at Norwich a *boy* who was his own grandfather! There was a widow and her daughter-in-law, and a man and his son. The widow married the son, and the daughter the old man; the widow was therefore mother to her husband's father, and consequently grandmother to her own husband. They had a son, to whom she was great-grandmother. Now, as the son of a great-grandmother must be either a grandfather or a great-uncle, this *boy* was therefore his own grandfather!